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America

National Catholic Weekly Review

Vol. XCVI No. 25 Whole Number 2497

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Correspondence

On Lay (Single) Life

EDITOR: In your correspondence, Feb. 9, "Single" complains *re* Donald J. Thorman's article (AM. 1/26) that the Catholic world belongs to the religious and the married and asks when a priest or writer will give some consideration to the single. The query is legitimate and worth some thought.

What gives point to Mr. Thorman's stimulating article is that he has taken the time and energy to apply Catholic teaching to his own situation. As a married man he knows intimately the human problems and the spiritual needs of family living. . . .

I would like to appeal to "Single," or to someone in that state of life who has the ability to express himself effectively in writing, to do as Mr. Thorman has done: to apply Catholic teaching to his own vocation in life. . . .

(REV.) C. W. FRIEDMAN

Dubuque, Iowa

EDITOR: There is one book that "Single" might find helpful, as I have. It is *The House of the Spirit*, by F. Pohl, published in 1933 by Burns, Oates of London. It is out of print, but second-hand copies can still be found. . . .

CONSTANCE M. NIX

Strykersville, N. Y.

Indian Relocation Policy

EDITOR: We read with interest your comment on the Federal policy of relocation for Indians (AM. 1/12, p. 404). May we say that we do not find this program a roaring success? On the outskirts of our town, in an area known as Hill 57, we have a fringe population of 300 Indians. This population is growing. It is being fed by reservation Indians who are flocking here, frightened and confused by the Bureau of Indian Affairs' "relocate or else" policy.

The Federal Government disclaims all responsibility for Indians off reservations, even though they may be enrolled. The local county welfare agencies, lacking sufficient funds, cannot handle the load of ward Indians being thrust upon them. The Indian languishes in this no-man's-land of non-recourse.

Our own State Legislature . . . on Feb. 15 unanimously passed a memorial to Montana's congressional delegation calling on Congress to reaffirm the principal of Federal responsibility toward all our Indian citizens.

We hope you will continue to highlight the problems of our Indians to the end that a successful solution is achieved.

MAX GUBATAYAO

Great Falls, Mont.

Statistics on Seminarians

EDITOR: In reference to a recent article published in AMERICA, "Vocations Keep Climbing," by Francis X. Curran, S.J. (2/9/57, pp. 521-523), there is another statistical report on the same subject which should be of interest to you. It is *Our Seminaries—A Survey*, published by the Pontifical College Josephinum, Worthington, Ohio.

If you compare the findings in this report with those of Father Curran, you will, I think, be struck by a great many fundamental differences. . . .

DAVID F. HEIMANN

Worthington, Ohio

Morals and Foreign Policy

EDITOR: In your Current Comment, "Visitor from Saudi Arabia" (AM. 2/9, p. 514), it is stated:

Our interests in this strategic area of the world [the Middle East] demand: 1) the steady flow of oil westward; 2) the continued use of U. S. air bases in Saudi Arabia; 3) cooperation in stemming a rising tide of communism throughout the Arab world.

King Saud is in a position to give assurances on all three. The Administration thinks these reasons outweigh the moral considerations which traditionally influence U. S. foreign policy [emphasis mine].

I think the last sentence quoted is inaptly phrased, a surprising digression from your usual clearness. Are the three characteristics of Saudi Arabia previously mentioned in the comment—feudalism, practice of slavery and religious discrimination—matter for moral consideration, while the three interests above quoted are not to be regarded as such? . . .

I would like to read in your pages an article on the moral aspects of the West's utilization of the raw material found in the Middle East.

(REV.) THOMAS BRUMMEL C.M.F.
Rome, Italy

EDITOR: Congratulations for your sane and sensible stand on the King Saud controversy. . . .

I wonder if we are not making a mistake in our reaction to the Tito visit. It seems

that again we are merely being against something.

Tito is a Communist, of even a more dangerous variety perhaps than B. & K., in that he has more personal charm and prestige. But we must face the fact that we have been financing him for many years. Wouldn't it be more sensible to insist that Mr. Eisenhower, and members of the State Department responsible for the decisions in that area, sit down with Tito and his advisors, to find out just what does make the man tick, before we continue to finance him?

(MRS.) K. S. ROGERS

Minneapolis, Minn.

Dave Beck

EDITOR: Re: "The Mystery of Dave Beck" (AM. 2/9, p. 519). Dave Beck has been no mystery to the trade unionists in the Brewery Workers International Union. For years the Teamsters under Dan Tobin and Dave Beck have made raids on Brewery Worker locals all over the nation. . . .

If further information is desired, I refer you to the case histories kept at our International Headquarters 2347-51 Vine Street, Cincinnati, Ohio.

EUGENE E. MEDER

Secretary-Treasurer

Brewery Workers Local Union No. 21
Belleville, Ill.

Two on Fluoridation

EDITOR: Dr. Dean seems ("Facts on Flouridation," AM. 2/2/57) to have proven his point: fluoridation does prevent tooth decay. What he has not established, however, is the justification for arbitrarily administering medicine to all of us, via our water supply. If it is conceded that the state has the authority to infuse our water with fluorides, it evidently has the authority, also, to introduce vitamins, penicillin, blood tonics and—yes—even a generous per-capita dosage of purgative. I don't know how others view this possibility, but for me it is terrifying.

HARRY M. LAYDEN
New York, N. Y.

EDITOR: Dr. H. Trendley Dean is a professional propagandist for the American Dental Association, and as such was merely arguing for their views. The editorial judgment of AMERICA is certainly left open to serious question when it permits in its pages such an undemonstrated generality as "Few public-health measures in history have been so universally acclaimed on the basis of such widespread scientific investigation." Do you expect to have an article on the other side of this question . . . ?

LEO R. O'BRIEN
New York, N. Y.

Current Comment

Toward Irish Unity?

Cardinal D'Alton's proposals for the uniting of Ireland, made in the course of an interview granted to Douglas Hyde of the London *Catholic Herald*, are perhaps less remarkable for their actual content than for the fact that they were made at all. First reported by Mr. Hyde in the London weekly *Observer* for March 3, they suggest, among other things, the federation of North and South into an Irish Republic and its incorporation within the British Commonwealth on the same basis as India.

The chief significance of the proposals is, perhaps, that they bring out into the open a fundamental fact that has largely been ignored for 35 years. This fact is that any ultimate unity of Ireland must rest upon some arrangement, satisfactory to both North and South, regulating the relation of Ireland to the British Crown. Unfortunately, public discussion of this fact by a politician might put him out on a limb.

The question is now raised by one of the most respected non-political figures in Ireland: the Primate of All Ireland, whose see is in the North and whose primatial territory is the whole island. Back in power in Dublin with a decisive majority of 78 out of 147 seats in Parliament is the party of Eamon de Valera, whose External Relations Act defined Ireland's place in the Commonwealth from 1936 (abdication of Edward VIII) to 1949 (declaration of the Irish Republic). The time seems ripe for a vigorous and really imaginative effort to break the 35-year deadlock.

"Not by Bread Alone"

Since many unprecedented things are happening behind the Iron Curtain these days, perhaps we should not be surprised that there is a "best-seller" in the USSR entitled "Not By Bread Alone." Or rather there *was*; for the authorities have now cracked down on a book that was causing them embar-

rassment and are even trying to stop publication of an English translation.

While the scriptural title suggests a spiritual theme, the novel is not an appeal for a return to religion. It is a protest against authoritarianism. The hero is a young inventor, sentenced to penal labor in the Arctic Circle by bureaucrats who could not appreciate the merits of his discovery. The villain is a Moscow official who typifies all the abuses of Soviet administration. Those who have read the book say that it is no literary masterpiece but that it nevertheless puts a finger upon the resentments of the Soviet population. Since its appearance in a literary journal, it has become the object of excited discussions in intellectual circles.

The hitherto unknown young author, Vladimir Dudintsev, frightened by his own success, is now disclaiming the interpretations made of his novel. But he is hissed and hooted when he asserts before student groups that he didn't mean what everyone reads into the book.

Commentators instance this book's success as a symptom of the "hunger for truth" now felt by Soviet youth. Perhaps the title is more significant than the contents. We wonder how long Soviet students can overlook the first meaning of not living by bread alone?

Shall We Help Poland?

The issue of economic aid to Poland naturally evokes contrasts and parallels with aid to Tito. We have been giving economic and even military assistance to Yugoslavia ever since the debonair Communist marshal went into open defiance of Stalin. Our justification then, as now, was that anything we could do to help Tito widen his break from Moscow was a good thing for the free world and could easily lead to similar assertions of independence elsewhere in the chain of Soviet satellites. Admittedly, the policy was a gam-

ble, but Congress each year went along with the Administration.

The present Polish regime has just come into power on a similar platform of national independence, though this "revolt" did not take the form of an open break with Moscow. Premier Gomulka, who is also party secretary, remains just as much a Communist as Tito. But one difference, so far as Catholics are concerned, is that Gomulka made a gesture of appeasement in the direction of religious liberty, which Tito has never done. As a gesture for peace and stability in Poland, he released the Primate of Poland, Cardinal Wyszynski. He also gave sufficient guarantees for the future. As a result, last Jan. 20 the Polish population was able to vote, in good conscience, for a Communist who has become a symbol of Polish independence.

It is understandable that Polish-Americans seem inclined to support U. S. aid to the country of their fathers. They have the precedent of Tito in their favor. What is more, they can point to the improved religious situation. The subject deserves our study, just as the Polish people deserve our sympathetic concern. However, recent reports of the return of some Stalinists to important posts in Poland underline the need for us to know for sure just what we might be getting into.

Body Blow from "Punch"

The London magazine *Punch* has for well over a century been regaling the British public with piquant and amusing, and sometimes biting, commentary on the passing scene.

A good example of its acid humor is a cartoon that appeared in the Feb. 13 issue. It depicted a ship at the dockside. Up one gangplank went a stream of young Britons bound for the Dominions. Down another came a line of immigrants ranging from West Indians to East Europeans. They were heading for a signpost marked "Welfare State."

Among those who did not laughing at this cartoon must be numbered an editorial writer in the London *Tablet* for Feb. 9, who noted that, according to a Gallup Poll, "two out of five would like to emigrate"—the highest proportion in ten years. The reason, he thinks, is the false egalitarianism of the welfare

state, which discourages initiative and industry by promising everybody a comfortable life without too much work.

Especially bitter is the reaction of Rev. Paul Crane, S.J., secretary of the British Catholic Social Guild and corresponding editor of *AMERICA*, who sees "the young streaming from the country as never before." In the March *Social Order* he lays the blame on the planners who in their planning put material values above spiritual ones; who, after the war, talked "in terms of bread and circuses" to "the nation which in 1940

had been offered blood and sweat and tears and liked it."

Fr. Crane indicts the spiritual bankruptcy of the planners; but he ends on a Chestertonian note of hope: increasingly the people of England are concerned with "recovering once more the mastery of their own souls."

Christ's "Golden Rule"

The week of Feb. 17 was "Brotherhood Week," sponsored annually by the National Conference of Christians and

Jews. Carlton J. H. Hayes, Catholic historian and one of the founders of the Conference, has remarked on the goals of the Conference:

Each group [Catholics, Protestants and Jews] enriches rather than impoverishes the American scene and national tradition. . . . While learning to respect one another's peculiarities, all should learn to cooperate in the responsible tasks of American citizens. We differ as groups, but we have like human interests and joint civil obligations.

One symbol of these "like human in-

After Parity, What?

No one could be surprised that science makes news. Its practical achievements—from hydrogen bombs to Salk vaccine—are much too spectacular to be ignored. The more abstruse researches of theoretical physicists make the headlines more rarely. Rather surprising, then, was the publicity given to the January 15 report of Dr. Lee and Dr. Yang of Columbia University on the "nonconservation of parity."

Evidently the public fancy, or at least the fancy of the science reporters, was caught by the fact that an accepted principle of physics had been overthrown. Physicists had always assumed that a mirror-image of our universe—one with left and right interchanged—would act just like the universe we know. Now someone was saying "not so" and thereby avoiding an apparent contradiction between accepted theory and certain experiments. By rejecting a supposedly firm foundation of the theory, a stalemate was resolved, progress made.

Yet, in fact, such an evolution of fundamental principles is not remarkable in physics; it is, in a way, the matter of which physical theory is formed. The "oh's" and "ah's" greeting the announcement from Columbia University indicate that too many people do not know what the theoretical physicist is really up to.

In verifying any theory the physicist is ultimately limited to comparing its results with experiment. He can never be sure, therefore, that a theory giving better agreement with laboratory findings is impossible.

Though experience can suggest to the physicist certain notions capable of quite general application, the exact mathematical formulation of these notions into precisely defined principles of a theory is basically nothing more than a guess (though a most highly educated guess). It may

turn out that this guess, translated into laboratory terms, will prove to be right all of the time, none of the time, or only some of the time.

The law of conservation of parity was found to be right only some of the time. To Dr. Lee and Dr. Yang goes the credit for constructing a theory that does not conserve parity but does agree with all available experimental evidence.

Such a radical change of direction in the thinking of physicists has, indeed, a relevance to the entire body of structured thought in which man tries to express what he understands of the universe about him and within him. But this relevance will certainly be misread if one does not grasp the fact that no portion of a scientific theory can be definitive, for the simple reason that until the Atomic Energy Commission, the Office of Naval Research, and the myriad other sponsoring agencies run out of money, the last experiment will not have been performed.

The changes of theoretical foundation which occasionally occur in physics are the inevitable and natural concomitant of a way of knowing whose genesis is in tentative trial and whose verification is limited to the accuracy of experiment. A different way of knowing will trace a different path in its development through time, because alteration of fundamentals is distinctive, not of the knowing process itself, but of a particular way of knowing.

The principles peculiar to physics are not found, they are invented. And better inventions are always possible. The uncommon ability to generalize beyond an accepted law, such as the conservation of parity, is the common stuff from which advances in physical theory come. Philosophy could not survive a denial of the metaphysical principle of contradiction. But physics not only survives the denial of its principles, it feeds on such denial. To understand physics one must understand that.

JAMES ALBERTSON

MR. ALBERTSON, S.J., is a Californian doing graduate studies in physics at Harvard University.

interests," consistently referred to during Brotherhood Week, is the so-called Golden Rule. In one form or another, the maxim "Do not do to others what you would not have them do to you" is inculcated by practically all the religions of the world. The way in which the Golden Rule is quoted, however, often gives the impression that all religions view it in the same light.

The Christian Golden Rule is unique. It is as superior to other interpretations as the Son of God is infinitely superior to Confucius or Mithra. For Christ, the night before Calvary, gave us explicitly His "new commandment." No longer is the Rule even the more positive "love your neighbor as yourself," but "love one another as I have loved you."

Christ in His Person is the norm and model of brotherhood. This might be pondered as we approach the period of His Passion, where He proved how He loves. A Catholic spirit of brotherhood must be unique as His love is unique.

National Book Awards

Eight years ago, the American Book Publishers Council, the American Booksellers Association and the Book Manufacturers' Institute banded together to sponsor the National Book Awards. The winning books are nominated by critics, booksellers and librarians from all over the country.

This year's winners were announced on March 12. They were: fiction—*The Field of Vision*, by Wright Morris (Harcourt, Brace); nonfiction—*Russia Leaves the War*, by George F. Kennan (Princeton U.); poetry—*Things of This World*, by Richard Wilbur (Harcourt, Brace). Following the pattern of preceding years, the awards in nonfiction and poetry are "safe."

In the fiction department, however, the NBA jury continues to display a strange imperceptiveness. Edmund Ful-

ler, critic and author, has adverted to this in "The New Compassion in the American Novel," an article in the *Spring American Scholar*. The "new compassion" is manifested by a mere detailing of foibles, immoralities and transgressions, without comment on the moral right or wrong of the incidents recounted. Over the past seven years, Mr. Fuller charges, NBA selections have revealed a fondness for novels which mirror this false philosophy. We feel that this criticism is borne out by the latest fiction award.

Two of the books passed over this year by the NBA were John Hersey's *A Single Pebble* and Elizabeth Spenser's *The Voice at the Back Door*. The best of American fiction has yet to be tapped for this "distinguished" award.

Letters on the Budget

As a small contribution toward clarifying the debate on the President's \$71.8-billion budget for fiscal 1958, we are happy to offer a forum this week to Rep. Clarence Cannon. Since the veteran legislator from Missouri is chairman of the key House Appropriations Committee, anything he has to say about the budget is eminently worth listening to.

It appears that a good many people believe that if only a stubborn Congress would adopt the reform recommendations of the second Hoover Commission, Government spending would be automatically, and almost painlessly, reduced by \$4 billion. They have been writing to tell the Appropriations Committee this. Obviously angry at what he calls "one of the greatest pieces of propaganda that was ever circulated," Mr. Cannon arose in the House on Feb. 5 and said flatly that it just isn't so. He told his colleagues of a meeting he arranged with Budget Director Percival F. Brundage, at which Rep. John Taber, ranking minority member of the committee, was also present:

He came up, and John Taber and I talked to him and we said: "We have considered the report of the commission very carefully, and we do not see anything in any recommendation of the commission that would save \$4 billion," and the Director of the Budget said: "I do not, either." He said: "As a matter of fact, I do

not see anything in the recommendations that would save \$4 million, much less \$4 billion."

So if the reader, urged on by his local paper or Chamber of Commerce, is minded to write his Congressman demanding cuts in the budget, he would be well advised not to lean too heavily on the Hoover Commission.

... Cut Foreign Aid

Favorite target of the budget-cutters, as revealed in the flood of letters to Congress, is the \$4-billion-plus foreign-aid program. Though this grass-roots reaction is worrying the White House, the President shows no signs of retreating. At his press conference on March 7, replying to a question about foreign aid, Mr. Eisenhower said flatly: "I don't think you can take substantial cuts there and still support the welfare of the United States and the world."

In assuming this firm posture the President was no doubt encouraged by recent reports of the International Development Advisory Board and of the special commission he appointed last year to investigate the foreign-aid program.

The IDAB, which was established in 1950 to advise the Government on the problem of aiding underdeveloped countries, recommended launching a major program of economic assistance. It found "compelling reasons" why this task "should be given high priority in U. S. foreign policy today."

The President's investigating commission, which was headed by Benjamin F. Fairless, former head of U. S. Steel, was equally firm about the need of continuing the present foreign-aid program. Under this program about 80 per cent of U. S. aid is, directly or indirectly, military. Most of it goes to our friends and allies; very little of it to the underdeveloped countries, which, with a third of the world's population, are mostly neutral in the cold war.

Though neither of these reports is beyond criticism, they are much closer to reality than are the letters pouring into Congress. Unlike most of the letter writers, the authors of the reports have not forgotten for a minute that all over the world, in the neutral as well as the committed countries, the cold war still rages.

America's Associates

Two weeks ago we asked that more readers enrol as members of AMERICA'S Associates. The response has been most gratifying. Did you mean to join the Associates, but then happen to put it off? See p. 716. Thanks!

Puerto-Rican Crossroads

Our first meeting was held on Thursday night in Ponce's *obispado*, which, it was discreetly whispered, is haunted. Our final meeting took place late Saturday afternoon on Caja de Muertos—"Coffin Island." The assembled educators adverted to neither omen, however, as they strove to cope with the gracious hospitality and the challenging problems offered by their Puerto Rican hosts: Bishop James P. Davis of San Juan, Bishop James E. McManus of Ponce, Luis A. Ferre, industrialist, and the administrators of the Catholic University of Puerto Rico in Ponce.

A challenge, a vision and an act of God had brought all these schoolmen together from February 21 to 23. They were the presidents of the Universities of Montreal, Notre Dame, St. John's, Fordham, Georgetown, Villanueva de Cuba and Catholic University of Puerto Rico, the graduate dean of Villanova, the president of the U. S. Jesuit Educational Association.

BRAND-NEW UNIVERSITY

The "act of God"—miracle if you will—was the eight-year old Catholic University of Puerto Rico itself: the sugar-cane field of 1948 where already liberal-arts and science and library buildings extend their welcoming arms to more than 4,000 students, and where chapel and law school are near completion. Fifteen religious orders contribute more than 100 of the faculty; and a nice blending of the Spanish- and the English-speaking traditions has been achieved spiritually, linguistically and culturally.

The "vision" was that of the future of all the Americas within the next half-century, as the human, cultural and material resources of Latin America stir from their sleeping potential into full impact upon the Western world. The "challenge" was the possibility of collaborative action among Catholic universities in shaping the destiny of countries whose centuries-old Catholic traditions must rise to the inter-American responsibilities of tomorrow.

PROBLEMS DISCUSSED

Rev. Ivan D. Illich, vice rector of CUPR, prepared the conference. Rev. William Ferree, S.M., former rector, presided. One entire session was devoted to study of a specially prepared report on 8,500 Latin-American students in colleges and universities of the United States: the countries they come from, the schools they attend, their economic resources, their fields of interest. We

FR. MCGINLEY, S.J., is president of Fordham University.

discussed the religious, economic, national and educational implications of the report's findings.

The uniquely strategic position of CUPR as a staging center to prepare Latin-American undergraduates for North American education was the subject of a second conference. The university's role would include academic guidance, screening, special language instruction, social and religious adjustment, educational orientation. The geographical position and the bi-cultural tradition of CUPR may destine it to serve equally as a staging area for North American technical personnel embarking on professional careers south of the Rio Grande.

The most challenging and difficult concept considered was an Institute for Advanced Inter-American Studies in which the graduate faculties of several Catholic universities might participate. Our third conference dealt, solely on the policy level, with the possibility of such an institute. (We by-passed for the present the many administrative details which would call for a special conference of graduate deans.) It seemed clear that collaborative academic endeavor in the area of inter-American relations through such an institute would necessitate two parallel actions: first, a profound and objective study of inter-American relationships to reveal the basic problems on which academic collaboration by our Catholic universities can have some impact; second, some interim practical step, such as the seminars to be held this summer at CUPR, which will test experimentally both the methods and the key areas for such collaboration.

FOLLOW-UP

The alumni groups of the various universities represented in Ponce were by this time clamoring for their presidents to return to San Juan for meetings long since planned. We were given a brief, informal survey of methods developed in various Catholic universities to offer spiritual help to Latin-American students in nearby non-sectarian schools; and a succinct summary of agreed-on policies, practical steps and choice of personnel for continuing studies. With these, the conferences officially ended.

But the discussions went on wherever two or three found themselves together, in places as disparate as a private plane high above Puerto Rico's lovely green cordillera and a native sloop tacking against the trade wind off Tortola. In San Juan *El Mundo* printed the story complete with pictures. The seed has been sown at Ponce, and from Montreal to Havana friendly hands will help it to grow.

LAURENCE J. MCGINLEY

Washington Front

End Runs on Civil Rights

At least eight Southern States have adopted laws or constitutional changes designed to circumvent the Supreme Court's decision of May, 1954 and its implementing decree of May, 1955, which in effect nullified all State laws forbidding integration of tax-supported schools. Last September, Virginia alone passed 23 such laws, framed to act progressively as each one in turn is struck down by Federal Courts, as no one doubted that they will be. The end result was to be the closing of all Virginia public schools that obeyed the Supreme Court's decisions, *even if ordered to do so by a local Federal court.*

However, in January a Federal circuit court in Virginia struck down all these laws *in toto*, as manifestly intended to defy the higher court. Of a dozen other cases, all but one were decided against the States having similar laws. Many other cases are pending, with the results a foregone conclusion.

Meanwhile Attorney General Brownell made a spectacular end run by sending to Capitol Hill a series of bills to stop what he called "mass disenfranchisement of Negroes" at the polls in many Southern States. At Senate hearings, he sparred long and heartily with Sen. Samuel J. Ervin (D., N. C.), who apparently failed to see that the power the Attorney General sought

was one he already has been given by Congress in a score of laws: i.e., to initiate *civil*, not criminal, suits, even though the victim himself has not demanded relief. Anti-monopoly and the Taft-Hartley laws are examples.

The Department of Justice, of course, has the constitutional right to prosecute in criminal cases, but only *after* commission of a crime; and that is too late in the case of an election. The civil suits would be instituted by a procedure of injunction to prevent a crime, and, of course, would involve contempt of court in case of failure to obey the court.

This civil-criminal distinction is a nice and a tricky one, and many may not understand it, even in Congress. The South will fight Mr. Brownell's proposal, of course, in Congress and out. Mr. Brownell also asks for a commission to investigate intent to deprive Negroes unreasonably of the right to vote, and a separate division in his department to follow up on the commission's findings.

Georgia's legislature has already declared the 14th and 15th Amendments to the U. S. Constitution to be null and void. In fact, I once had a prominent Georgia attorney tell me that he and scores of his friends in the State had never recognized the original separation of the Colonies from Britain, and the only reason he accepted the Constitution was that in his opinion it nullified the Declaration of Independence! Of course, he rejected all the Amendments, too. I mention this only to illustrate from a really high-minded gentleman the state of mind of many like him in the South. They mean what they say.

WILFRID PARSONS

Underscorings

VERY REV. IGNATIUS SMITH, O.P., dean of religious communities at The Catholic University of America, died on March 8 in Washington, D. C., at the age of 70. Born in Newark, N. J., in 1886, Fr. Smith was ordained in 1910 and became an associate professor of philosophy at Catholic University in 1920. From that time until his death he was associated with the university. Last fall he retired as dean of the School of Philosophy to take up the office of liaison with the seventy religious communities on the campus.

►REV. PETER J. DOLIN, S.J., a former associate editor of AMERICA, died in Boston on March 10, his 72nd birthday. He was ordained in Budapest, Hungary, in 1912, as a priest of the Hartford, Conn., Diocese, and entered

the Society of Jesus in 1920. He was on the AMERICA staff from 1925 to 1926.

►THE GUILD OF ST. PAUL, an association of converts to the Church, will hold a two-day convention April 6-7 for all interested in convert work. Some 500 delegates from the 120 local guilds and other convert groups are expected to meet in Lexington, Ky., where Bishop William T. Mulloy of Covington will be host to the gathering. For details write the National Office, GSP, 438 West Second St., Lexington, Ky.

►AT TUCSON, ARIZ., the Confraternity of Christian Doctrine of the ecclesiastical province of Los Angeles will hold its third regional conference April 26-28. The province includes the

Archdiocese of Los Angeles, the Dioceses of Monterey-Fresno and San Diego, Calif., and Tucson, Ariz. Host to the conference will be Most Rev. Daniel J. Gerke, Bishop of Tucson.

►TWO PRAYER LEAFLETS, "A Blessing for your Clothes" and a "Prayer before Games," are published by The Queen's Work, 3115 S. Grand Blvd., St. Louis 18 (50 copies, 75¢; 100, \$1; 500, \$4.75; 1,000, \$9).

►FORTY THOUSAND anti-Soviet Russian refugees have found asylum in São Paulo, Brazil, where they live in extreme poverty. Rev. Feodor Wilcock, an English Jesuit of the Russian rite, has been assigned to work among them by the Sacred Congregation for the Oriental Church. He is at present in the United States, lecturing to raise funds for his mission. Interested persons should write the Russian Center, Fordham University, Bronx 58, N. Y.

C. K.

Editorials

Women Who Work

The National Manpower Council presented to President Eisenhower on March 13 its exhaustive report on the problem of womanpower in the United States. As the conclusions and implications of the report are studied, they will doubtless furnish much food for thought and many detailed suggestions. A preliminary reflection may be in order here.

The dimensions of the problem? In 1930, by Department of Commerce figures, women over 14 years of age constituted 22 per cent of the national labor force; in April, 1956 the percentage had risen to 32. The National Manpower Council report will reveal that 40 per cent of all women in this same age group work outside the home. More than 3 million women with children under 6, and 2 out of 5 mothers of school-age children, have outside jobs.

These are the cold facts. The social implications are many, serious and little understood. What, for example, is the bearing of the working mother on juvenile delinquency, on divorce and the general instability of the home? Do working mothers net real economic gains, in view of the fact that expenses incurred when a wife goes to work (baby-sitters, travel, lunches, etc.) frequently eat up most of the expected income?

There is another problem facing the working woman, and especially the working wife and mother. It demands serious consideration by all women who are dallying with the thought of taking an outside job. No less an authority than Dr. Eli Ginzberg, Columbia University economist and director of the staff studies of the National Manpower Council, has recently posed this problem in terms that deserve sincere thanks and sober thought.

Dr. Ginzberg states flatly that "the working mother

and her husband may both be suffering psychological strains as a result of her dual role." The strain on the woman arises, he feels, from her anxiety to "fulfil herself in a career and in marriage and motherhood. . . . No one knows yet how many women [work] beyond their emotional and physical limits in coping with two jobs." As for the husband—"to what extent is the male to take a different attitude toward his role and modify his demands on the wife who is working?" The fact that the family requires or may simply welcome additional income is not always sufficient, he warns, to compensate for these strains.

Even more penetrating is Dr. Ginzberg's reflections on young girls in families where mothers hold outside jobs. Such growing girls "no longer encounter a clear image of woman's role," he says. They do not see their mother primarily as a homemaker, and so they in turn grow to maturity with the notion that a dual role for women is the normal state of affairs. Thus the social problems engendered by the working mother are handed on to the next generation.

Current popular interest in the working woman is reflected in the March issues of both *Redbook* and *Cosmopolitan* magazines. Both treatments advert to the fact—which we fully recognize—that many married women simply *must* work to keep the family economically afloat. But both articles seem to countenance the argument that many women cannot fulfil themselves without the "stimulation and satisfaction of a job" outside the home. If such a job leads to the strains and to the false estimate of woman's role that Dr. Ginzberg fears, no ordinary stimulation or satisfaction will justify a woman in her decision to join the labor force.

Democracy in Unions

It scarcely requires profound study of right-to-work literature to reach the conclusion that opponents of the traditional forms of union security fall roughly into two classes. These might be called the hard-shells and the soft-shells.

The hard-shelled opponents are rigidly uncompromising. Even the weak union shop of the Taft-Hartley Act—under which a union can force an employer to discharge a worker only for non-payment of dues—is to them anathema. For philosophical reasons they will be satisfied with nothing less than an absolute ban on "compulsory unionism." Much more sensitive to

the rights of individuals than to their social duties, they staunchly support the current crusade for right-to-work laws.

The soft-shell foes of union security are, by contrast, not unaware of the social character of work, which limits individual freedom. They will even concede that under certain circumstances individual workers might have a moral obligation to join a union and to participate in its affairs. They favor right-to-work laws not so much for philosophical as for practical reasons. They are, in short, fearful of the abuses to which the union shop can, and does occasionally, give

rise. From what they know of American unions they are convinced that the rights of individual union members vis-à-vis their leaders can be adequately protected only if the individual member is free to stay in the union or to quit it as he sees fit.

Obviously, nothing that the unions can do to guarantee the democratic rights of the rank and file will have much effect on the hard-shell opponents of union security. There is some chance, however, that the introduction of certain reforms, especially in union disciplinary practices, might influence the attitude of the soft-shellers. Hence the importance of a recent proposal by Walter Reuther, president of the United Auto Workers, for assuring the democratic rights of all the UAW's 1.3 million members.

Though Mr. Reuther's suggestion has not yet been worked out in detail, it envisages the creation of a commission or court to review union disciplinary decisions. Any UAW member who felt that he had been unjustly treated could freely appeal to it. The board would be composed of distinguished outsiders and its decisions would be accepted by the union leadership as final.

This proposal is not original with Mr. Reuther. Several years ago the 60,000-member Upholsterers International Union set up a nine-man appeals board to prevent any miscarriage of justice in the operation of the union's disciplinary machinery. (Among the members of the Upholsterer's board are two priests, Rev. Leo C. Brown, S.J., of St. Louis, and Rev. Dennis J. Comey, S.J., of Philadelphia.) Though during its three years of existence only one union member has appealed to the board, Upholsterer President Sal B. Hoffman told A. H. Raskin of the *New York Times* on March 5 that the union considered the experiment a success. Said Mr. Hoffman:

It has given the union's members confidence that they will receive fair treatment and it has kept the executive boards of the international union and of all its locals on their toes to make certain that there will be no injustices to submit to the review board.

Mr. Reuther's plan will be presented to next month's biennial convention of the UAW in Atlantic City. We hope that the delegates, even though aware of few abuses in their union, will adopt it.

The Eisenhower Doctrine

On March 9 the President penned his signature on a Congress-approved Eisenhower Doctrine for the Middle East. After two months of debate and some modification in wording by the Senate, the Doctrine became law. Former Congressman James P. Richards will now proceed to the Middle East according to plan "to explain the [military and economic] cooperation we are prepared to give" to the Arab nations.

Mr. Richards is likely to run into more difficulties in the Middle East than the President did in his attempt to get quick Congressional approval of his plan. The Richards mission will explain the implications of the Eisenhower Doctrine to the Arab nations and try to convince them that their best hopes lie not in courting the Soviet Union, but in cooperation with American-sponsored economic development programs. Pro-Western Iraq and Lebanon will go along with that. But, of the neutralist Arab nations, only Saudi Arabia has shown any interest. Egypt, Syria and Jordan, if they have not rejected the plan outright, are skeptical.

In our approach to these nations are we deliberately blinding ourselves to the real Middle East issue as they see it? In a penetrating editorial in the February 16 issue of the *Tablet*, the London Catholic review pointed out the stumbling block over which the Eisenhower Doctrine is likely to fall in the Middle East. In its new approach to the region, the *Tablet* noted, the Administration has adopted a policy which closely parallels that of Britain in the spring of 1955. We are trying to put across a policy which meets the Arabs on every matter except the one about which they feel most deeply—"the pretensions of the State of Israel, which has been planted in their midst."

The alarm over the Gaza Strip is a case in point. On March 11, as a prelude to resuming Egyptian administration, President Nasser appointed a Governor for the area, from which Israel had been prevailed on to withdraw. According to press reports, the move came as a shock in Washington, where "officials" had expected that Egypt was prepared "to waive her rights in the Gaza Strip." According to the 1949 Palestine Armistice Agreement, Egyptian occupation was to be only temporary pending a final Arab-Israeli peace settlement. The assumption in Washington was that Egypt would therefore be willing to regard Gaza as expendable and accept UN administration. Israel would thus have her guarantee against Egyptian occupation of the troublesome spot and the possible renewal of *fedayeen* raids into her territory.

UN administration of Gaza would no doubt solve Israel's problem. But, if we are so ready to call upon the temporary nature of the 1949 agreement to solve one problem, why not call upon it to solve others? According to the terms of that agreement, all the demarcation lines (including the present frontiers of Israel itself) are designated as "temporary," pending the final settlement.

A settlement on the basis of this agreement and of the UN resolutions on Palestine offers the only real hope of peace. So long as we continue to consider Israel as untouchable and without responsibility in the Middle East, we will move from crisis to crisis. "In the last analysis," remarked the *Tablet*, "it was on this issue that Sir Anthony Eden's political career was broken." Our attitude toward the same issue can make or break the Eisenhower Doctrine.

Cooperating with Communism

The month of March witnesses the twentieth anniversary of two of the greatest encyclicals written by the late Pope Pius XI. Issued within a few days of each other, they struck at the twin evils of nazism and communism. With *Mit Brennender Sorge* of March 14, 1937, the Pope broke with Hitler; with *Divini Redemptoris* of March 19, the Holy Father warned the world and the faithful of the doctrines and tactics of the Communist conspiracy.

Both of these letters of Pius XI had a profound impact upon events. There is hardly a person today—including those who like to complain of Rome's "interference" in politics—who would fail to acknowledge their timeliness and appropriateness. Together, they exemplify in a striking way how the moral leadership of the Holy See is necessarily involved in all the world problems of the day.

The encyclical against nazism has, of course, lost its current relevancy, even though its strictures on racism have a profound doctrinal importance. But the warnings on communism retain much of their actuality. Where yesterday the Soviets relied on the United Front, today they rely on talk of "coexistence" in order to confuse and divide their intended victims. The present Pontiff has repeatedly warned the faithful of our day against the dangers of falling into traps laid for them by latter-day Communists. In his latest Christmas address, for instance, Pius XII lamented that Catholics, both lay and clerical, lend themselves to the Red "tactics of obfuscation" by rashly engaging in "contacts" and "meetings."

A re-reading of *Divini Redemptoris* will therefore freshen our memories as to what the Church's attitude on communism has been. Our attention will probably be drawn particularly to the oft-cited declaration in which the late Pontiff ruled out collaboration with communism. Pius XI declared: "Communism is intrinsically wrong and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever."

WITH COMMUNISM? WITH COMMUNISTS?

This statement caused difficulties of interpretation and still does. The passage occurs at the point where the Pope was warning the faithful against working with the Communists, even where there is question of "so-called humanitarianism and charity." Such collaboration he rejected even in matters that are "in perfect harmony with the Christian spirit and the doctrines of the Church."

Contemporary observers, writing on the encyclical, noted the unusual severity of this interdiction. For instance, one writer in the *Nouvelle Revue Théologique* commented that this sweeping language was somewhat unprecedented. The Church, he recalled, permits, for praiseworthy and limited objectives, temporary collaboration with other adversaries of the Church. But Pius XI specifically excluded anything of this sort even

for purposes otherwise very good and laudable in themselves.

At this late date we need no explanation of the reasons why the Pope wrote as he did. Communism is no ordinary enemy. For the Communists, collaboration was, then as now, a method of subversion and infiltration. What was crystal clear to the Pontiff in 1937 has been comprehended by the general public in this country only within the past few years.

MISINTERPRETATIONS

It must be admitted, however, that this famous statement—so eminently quotable—has suffered the fate of many a good idea taken out of its literary and historical context. It has been misapplied and misinterpreted. There are those who tend to make it even more sweeping than it was meant to be. In this country perhaps the best example of such misapplication was the view, published in more than one Catholic paper after June, 1941, that, on moral grounds alone, the United States could not become an ally of the Soviet Union against the Nazis.

This is but a sample of the well-intentioned but unfortunate use often made of the late Pope's ringing words. As a result, many people think that there is inherent evil in any contacts whatsoever with the Communists. These exaggerations came home to roost when the Polish bishops, prior to the January 20 elections, gave their indirect but nevertheless effective support to a Communist, Gomulka, in his campaign against the Stalinists. To those who had misconstrued the famous warning of Pius XI, the action of the Polish hierarchy was inexplicable.

One has to overlook a good deal of papal history in order to conclude that any contact, agreement or other move from which the Reds may seem to benefit, is *per se* evil. Pius XI himself said he would deal with the devil if the good of souls required it. For the first decade of his pontificate that same Pope sought by every means available to help the people of Russia. For this he did not shrink from dealing with the Soviets. In 1922, for instance, he sent an official of the Secretariat of State, the present Cardinal Pizzardo, to the Conference of Genoa to press for religious freedom. The Pope's envoy not only conferred with the Soviet Foreign Minister, Georgi Chicherin, but also carried on other subsequent negotiations. The present Pope, too, in his last Christmas address, left room for both Governments and Church authorities to take whatever steps they deem necessary, "by way of contacts and mutual relations," for the advancement of peace and religion. Pius XII thus makes a distinction between official and private action in this field.

The Polish bishops are doing only what Pius XI did. Regardless of whether they will be more fortunate in their efforts, their pastoral responsibilities require them to leave no stone unturned to defend, as best they know, the faith of their heroic people.

The *Martin Luther* Film

Robert J. Welch

ONE CAN ONLY REGRET that the Martin Luther film question is again in the headlines. It did nothing to better religious understanding or ease religious tensions the first time around three years ago. In the wake of the flare-up that followed cancellation of a showing by WGN-TV in Chicago last December, it will be no more helpful now.

Nothing is gained by treating Catholic opposition to the film as if it were a matter of differences about religious doctrine. At no time has that been the basis of Catholic opposition to the movie.

Neither is it helpful to suggest that Catholics, fearing an adverse effect on the Church, would object to *any* film biography of the German religious leader. That is plain nonsense. No one is questioning the right of Lutherans and others to make and show an historically honest life of Luther. Such a film could be outstanding from every point of view.

Nor do Catholics object to this film because it reflects real and considerable defects and abuses in Catholic life and practice at the time of Luther. These evils are a part of history, and for an understanding of Luther a necessary part of history. Catholic histories abound with their narration and discussion.

FACTS TWISTED

What then is the Catholic objection to this controversial film? There is no use in being anything but blunt in answering. We object that the film is unfair from beginning to end; that it not only mistreats history but does so with blatant cynicism; that it is designed to perpetuate known falsehoods about the Church, falsehoods which were blasted out of even the careless histories years ago. The falsifications and distortions do not touch merely the Church. The characterization of Luther himself bears no satisfactory relationship to the Luther of history. Too much that is commonplace knowledge about the man has been left out; too much has been added that is fictitious.

The narrator who introduces the film tells us that this is a *carefully documented film* about Martin Luther, gathered from the researches of men of all faiths. This

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is calculated to make it sound scholarly, safe, reliable, honest. In view of subsequent deliberate changing of the known facts of history, that introduction is unfortunate. It prevents one from excusing, in charity, the falsifications as the product of ignorance.

In a lengthy review of the film which appeared in the Davenport *Catholic Messenger* on October 22, 1953, I dealt with the major falsifications of history of which the film is guilty, falsifications as well known among Protestant and rationalist historians as among Catholics.

One incident which seems utterly trivial in itself is perhaps the best index to the method and intent of the makers of this film. It is the matter of the *chained Bible*. Some fables die and others are given artificial respiration. One such Bible is pictured—a casual camera shot, resting momentarily on the Bible and its chain. That's all. One of my students told me that when he saw the film, a woman next to him turned to her companion and said: "Look, they *did* chain the Bible."

That was exactly what the shot was meant to convey. The truth is, of course, that the Church *did* chain Bibles and, once there were Protestants, they also chained the Bible and other books. For what sinister reason? The same one that moves the telephone company to chain its phone books to the booth. Here, however, a seemingly meaningless shot, seen in context, was meant to perpetuate a misrepresentation.

Another example. It is part of popular fable, but no part of scholarship, that Martin Luther was the first to bring the Scriptures out of the Latin into the German language. In the film, a fellow monk tells Luther not to dream of the Scriptures in German. Latin was good enough for St. Jerome and St. Augustine; it would have to do for Luther also. In case the audience missed the point intended (that the Church doesn't want people to be looking in the Bible or they'd find out the truth, so she keeps it hidden in Latin), there is a sequence in the castle of Wartburg with the page-boy.

The film shows Luther talking to a page-boy who stands by the desk while Luther is preparing the German translation of the New Testament. The boy picks up the manuscript and reads (as if hearing them for the first time) the words of our Lord contained in the promise of the Eucharist. The impression, emphatic in the boy's manner of speaking, is that this is the first time anyone was ever able to know what was in the

Bible about the promise of the Eucharist unless he could read Latin.

The facts? There were a score of German translations of the Scriptures *before* Luther's, nine of them before he was even born. Were the men responsible for the film ignorant of these matters, despite all the scholarly advice they claim to have received?

Let us take the matter of the film's presentation of the Church's teaching on *indulgences* and her practice in regard to indulgences at the time of Luther. One could have foretold without bothering to see the picture that this matter would be misrepresented.

TEACHING ON INDULGENCES

The Luther film tries to pass off two main points: 1) that the Church teaches that indulgences mean forgiveness of sins without sorrow or confession, a degrading disregard for the rights of God; and 2) that the preacher of indulgences, Tetzel, preached that view of indulgences in 1517 when Luther rose up to attack the practice. This is not the question of indulgences for the souls in purgatory (where there were some differing opinions about the dispositions needed by the living who obtained the indulgence for the dead), but of indulgences gained for one's self.

In the movie the matter is falsified in a most shameful way. The papal Bull of Indulgence is available for anyone to read. It authorized the indulgence of 1517 and set its conditions. In the picture, however, the Bull is given a new wording to fit the intended misrepresentation. In case anyone might have missed the false reading of the Bull in the din of popcorn-chewing, or later missed Tetzel's remarks which carry on the misrepresentation, a third scene is thrown in for good measure.

This is the sequence where Luther comes across a drunken man lying in the street. The latter has heard Tetzel preach and has "bought" an indulgence. Luther urges him to confession, only to have the man reply that he doesn't need to go to confession since the indulgence has taken care of his guilt. It's that simple!

The document clutched in the drunken man's hand is really the undoing of the false witness borne in this case. It is what was known as a "confessional letter," a mere permission to seek out a confessor in order to make a sincere confession, be absolved and then gain the indulgence. Neither in Luther's time, nor before nor since (except in the misrepresentations of some Protestant writers and preachers), has an indulgence ever been considered as something which takes away the *guilt of sin*. Yet, the point is made in the film in a dramatic way (not once but three times) that the Church cynically ladled out forgiveness of sin for money and nothing more, forgetful of the rights of God.

Those responsible for the script need look no further than "The Summary Instruction" put out by Archbishop Albrecht of Magdeburg, the man who commissioned Tetzel to preach the indulgence against which Luther railed. This instruction explicitly demands "heartfelt contrition and oral confession" as conditions necessary for gaining the indulgence. They would have found the same thing in Tetzel's own "Instructions for Parish

Priests," where he emphasized that penitents must be absolved as a necessary condition for receiving the indulgence. This correct view of Catholic teaching on indulgences can also be found in one of Luther's own sermons, delivered at Wittenberg in the summer of 1516. It is a solid witness against the canard which the film tries to bring back to life. Why this insistence on presenting as the practice and teaching of the Church something which no historian would support for a minute—a practice and teaching which would be to the thorough discredit of the Church? In which of the authorities allegedly used by the men who prepared the script can this version of history be found?

The historical figure of the monk, Staupitz, is repeatedly falsified to suit the propaganda purposes of the film. Sometimes it is to make Luther a hero when he wasn't, at other times to absolve Luther of accusations which are unpleasant. Staupitz was vicar general of the Augustinian Order, to which Luther belonged.

There are so many untruths surrounding the characterization of Staupitz that one could indict the movie before the bar of history on this alone. Only two need be mentioned. He is pictured as sending Luther off to Rome in his earlier days as a monk, presumably for his spiritual health. Actually he was sent by *opponents of Staupitz* to plead with the Roman Curia against Staupitz' proposal to amalgamate two groups of German Augustinians. He is pictured as absolving Luther from his solemn vows of poverty, chastity and obedience, and all this on the spur of the moment. Ostensibly he does it so Luther will not have to violate these vows. Apart from the obvious canonical fact that Staupitz could not absolve in this fashion, even if he wished, there is the known fact that he never even pretended to do so. The film version serves the purpose of conveying the impression that Luther did not violate solemn promises made to God, but it is a complete



fabrication. Right to his death Luther was charged by adversaries with breaking his vows. Not once did he defend himself by claiming that Staupitz (and thus the Church) had removed those obligations long ago. The film makes this clumsy effort to take the heat off Luther.

LUTHER THE DEBATER

The various appearances of Luther in debate—for instance, with John Eck at Leipzig, and before the Diet of Worms—are never correctly presented; and his important appearance before Cardinal Cajetan in 1518 at the Diet of Augsburg, where Cajetan flushed him out as a heretic and not just a reformer, is omitted. Take his appearance at Leipzig, early in the period of his quarrel with the Church. For a long time previous to the staging of the disputation in the film, Eck is built up in one's mind as a powerful intellect, one to be feared and shunned in debate. At the appropriate time Luther faces Eck and (surprise?) comes off splendidly victorious, the complete master of the situation, if the film is to be believed.

This would have been a surprise to both Eck and Luther. In reality Luther fared ill at Leipzig. He himself confessed later, in a letter to Spalatin, that it had started badly and ended badly. Referring to his handling by Eck, Philip Hughes remarks that "Luther never again challenged the professionals." At the Diet of Worms, however, he has them all at bay—in the film version, that is—dominating the great hall with his majestic voice in a speech that ends with the words: "Here I stand; I cannot do otherwise," a closing statement for which there is no authority, though it may indeed say what he might have felt on the occasion.

Pictorially, the film presents Pope Leo X faithfully, and his love of pleasure is not overdone. Serious violence is done to fact, however, by depicting Leo as interested *only in money* and not at all in the doctrinal significance of the Luther question. We are led to believe he didn't really care what was being taught so long as the money kept coming in! But when the Lutheran affair broke in Germany, Leo X requested, not an audit, but the doctrinal opinions of the theological faculties of Louvain and Cologne. These, plus a detailed report from Eck, were sent to Rome. The Consistory met through February and March of 1520, not in the presence of bankers, but of theologians and representatives of the religious orders. Four meetings of the Cardinals followed. Then came a drafting of the Bull *Exsurge, Domine*, condemning 41 doctrinal statements of Luther contrary to Catholic teaching. This doesn't sound like the total lack of interest in doctrinal matters which the film tries to show.

The film fairly swarms with these falsifications. But even the full list fails to convey the impression which can be gained only by seeing the film. It is loaded with false innuendo, prejudicial suggestions, outright falsifications. Even where events are correctly portrayed, the manner of portrayal is slanted against the Church. Practically every movement, every portrayal of face (note the choir monks), every word, every situation is rigged to present a picture unrelieved by even

the suggestion of goodness in Church or Catholic—in defiance not only of history but of the law of averages.

I wondered, too, if people who view *Martin Luther* in a theatre or on TV go away thinking they have seen the historical Luther? By contrast with the picture of the Church and things Catholic, Luther emerges from the film a knight in shining armor—yes, a veritable saint. In a way, that is really not the concern of the Catholic, except that it is always man's duty to be concerned about the truth. But one wonders what has happened to the Luther of the vitriolic tongue and the heaping abuse, so well known to the historians of Luther? One did not expect the figure of the *Table Talk* to emerge in full stature; that would not have got by the censors. Where was the man of melancholy, the quarrelsome Luther, the man of violent temper? There was much talk in the film, but almost all of Luther's is cool, calm, logical, restrained, self-possessed. Was there no place for the dramatic impact of his words to the princes when the Peasants' Revolt was at its height: "Dash them to pieces, strangle them, stab them, secretly or in the open. A prince can merit heaven by shedding blood more effectively than by prayer!"?

Think of the movie one could make if he merely concentrated on "the other side" of Luther, without falsifying a jot or tittle. Yet he is not Luther without both sides, and the man who knows Luther only through this film is grossly deceived.

WHIPPING UP ANIMOSITY

The objection to this film is that *it bears false witness*. In its bold subversion of historical truth to the demands of propaganda (in matters that are not of historical debate at all), it is a masterpiece of sorts. But to what avail? What good can possibly come of it? Can it possibly do anything but great harm by perpetuating calumnies against the Church and Catholics? Can it do otherwise than destroy the confidence of Catholics in any bettering of Protestant-Catholic relations in the United States? Has anyone seen a single Protestant criticism of the tactics used against Catholics in this film?

We Catholics have taken our lumps about the condition of the Church at the time of Luther. We don't even try to conceal our sins and we beg no favors from history. Our blame is great and we have admitted it publicly, from the day in the midst of the Lutheran Revolt when Pope Adrian VI frankly assumed that blame in the name of the Church. But let there now be an end to this holier-than-thou condemnation of Catholics, of the sort so commonly indulged in here in the United States and of which this film is a prize example. Imagine the repercussions in our society if it were considered as proper to say what one pleases about Jews and Protestants as it is to say what one pleases about Catholics!

Finally, need we post the reminder that one of the commandments of God reads: "*Thou shall not bear false witness*"? It is still in effect. The whole burden of my comment is that the commandment has been grossly violated in this film.

Emergency Strikes: Dilemma for Democracies

Benjamin L. Masse

LAST MONTH two labor-management disputes affecting New York harbor, a tugboat strike and a strike of longshoremen, reached the point where the local press, with varying degrees of indignation and belligerency, thundered editorially: "There ought to be a law." Like the reactions of some of the big town's nearly eight million citizens, these outbursts, though understandable in the circumstances, were notable more for fervor than for any light they shed on the old, exasperating problem of emergency labor disputes.

The essence of this problem is a conflict of rights. The right of workers to strike and the right of businessmen to conduct their enterprises free from government regimentation conflict with the right of consumers to an uninterrupted flow of essential goods and services. Or, in somewhat different terms, the rights of individuals conflict with the right, and duty, of the state to safeguard the general welfare.

This is a problem peculiar to a democratic society. It does not exist in a dictatorship, where the right to strike or lockout, as in the Soviet Union today, does not exist, and where, indeed, no individual rights are recognized except those granted by the state.

Up till now the problem of the emergency industrial dispute has defied a satisfactory solution. Though a number of approaches have been tried, both here and abroad, no one has yet discovered an efficacious formula that does not do violence in some way to democratic principles. If, however, the search for one has so far failed, it has at least produced widespread agreement on certain guiding propositions.

COLLECTIVE BARGAINING

The first of these is that collective bargaining between unions and private employers must be preserved in its integrity as an essential element of a democratic society. Unions must have the freedom to make economic demands on employers and to support their demands by resort to the ultimate weapon of the strike. Employers must be equally free to deny the demands of their organized employees and to buttress their denial by initiating or accepting a test of economic strength.

There is little or no dissent from this proposition, because of the difficulty, if not the impossibility, of finding

a satisfactory alternative to collective bargaining. In the last analysis, as our economic society is presently organized, the only alternative to wage determination by free collective bargaining is wage determination by the government. If unions and employers in an essential industry are unable to reach an agreement, and if, furthermore, they are forbidden to resolve the impasse by an appeal to economic force, the terms of the wage contract can be fixed only by recourse to compulsory arbitration. Though the arbitrators appointed by Washington to dictate the wage agreement would ordinarily be private citizens, their decision would nevertheless be a government decision, and it would be so recognized. If it were not, management and labor would feel free to ignore it. But a government that fixes wages cannot escape the correlative duty of fixing prices and controlling profits. To shirk these additional responsibilities would be to risk inflicting a grave injustice either on workers or employers, or on both of them.

It is easy to see, of course, where this process would lead. It would lead straight toward a government-managed economy. No less effectively than socialism, it would destroy a system of private enterprise. That is why American labor and management, however much they may differ on other matters, are as one in opposing compulsory arbitration. They will have none of it.

A second proposition proceeds logically from the first. Since the preservation of collective bargaining is so closely linked with the preservation of a free economic system, a democratic government ought to suspend or restrict it only in the case of real emergencies. A government should not limit the right to strike or lockout unless, in the language of Section 208 (a) of the Taft-Hartley Act, it finds that resort to economic warfare 1) "affects an entire industry or a substantial part thereof . . ." and 2) "if permitted to occur or to continue, will imperil the national health or safety."

Analogous criteria should govern the approach of local governmental bodies to labor-management disputes. They ought not to intervene in a drastic way in such disputes unless these do really endanger the health or safety of the community.

Those who have thought seriously about emergency disputes assent to still a third proposition, namely, that in intervening in such disputes the government must be fair-minded, not favoring unduly either side.

FR. MASSE, S.J., is an associate editor of *AMERICA*.

This is so obvious that it scarcely requires further comment.

Finally, most informed people would add that besides being impartial, government intervention ought to be of such a character that it exerts pressure on the disputants to reach an agreement of their own accord. Indeed, next to assuring the safety and health of the community, this ought to be the chief objective of government intervention. This follows as a corollary of our first proposition.

TAFT-HARTLEY APPROACH

To what extent these propositions have been respected in the national-emergency provisions of the Taft-Hartley Act continues to be a subject of lively discussion. Sections 206-210 of Title II of the law chart a five-step procedure for handling crisis disputes.

1. *Board of Inquiry.* The President, if convinced of the emergency character of a dispute, is authorized to appoint a board to ascertain the facts in the case. In its report to the President, which must be made as expeditiously as possible, the board is not permitted to evaluate its findings or recommend a settlement. It is limited to stating the facts, "including each party's statement of its position."

2. *Injunction.* On receiving the board's report, the President may at his discretion direct the Attorney General to petition a Federal district court to enjoin a strike or lockout.

3. *Mediation and Bargaining.* On the issuing of an injunction, the parties have the duty of putting forth every effort, with the aid of the U. S. Conciliation Service, to settle their differences. The service may privately propose a settlement but the parties are under no obligation to accept it.

4. *Final Report and Ballot.* If the dispute has not been settled at the end of a 60-day period, the original board of inquiry again reports to the President, setting forth the current position of the parties, a statement by each party of its position, and a statement of the employer's last offer. Within 15 days after the board has reported, the National Labor Relations Board is directed to conduct a secret rank-and-file vote on the employer's last offer. The NLRB is given five days to

certify the result of the balloting to the Attorney General.

5. *Terminating the Injunction.* As soon as the result has been certified, the Attorney General must move the court to discharge the injunction. The parties are then free to begin a strike or lockout, or to continue the strike or lockout that may have been interrupted by the court's injunction. If no settlement has been reached by the time the injunction is vacated, the President is directed to make a comprehensive report of the proceedings to Congress.

How does this approach square with the propositions which, as I said above, are generally held by knowledgeable people?

Except in one respect, namely, the injunction, the Taft-Hartley Act does a minimum of violence to collective bargaining. The accent throughout is on voluntary agreement. The law assumes 1) that the parties wish to reach an agreement; and 2) that, if given more time, they will be able, with the assistance of skilled mediators, to negotiate a mutually acceptable contract. All the law aims to do is to afford protection to the public during the protracted negotiations. This is accomplished through the injunction.

CRITIQUE OF THE LAW

The injunction does, of course, restrict for a time the freedom of workers to strike and the freedom of employers to lockout their employees. Since the actual or threatened strike or lockout is assumed to endanger the national health or safety, most people will agree that this temporary restriction on the right of employers and employees to support their positions with economic force does no more than reasonable violence to the principle of free collective bargaining.

The second proposition, that the freedom of collective bargaining should be curbed only in real emergencies, is also respected in the Taft-Hartley Act. Naturally, there may be a difference of opinion, even among informed persons, as to whether or not any specific strike or lockout does create a real national emergency. It is not impossible that the President, who alone under the law may set the emergency provisions in motion, may be mistaken in his estimate of the seriousness of this or that dispute. The board of inquiry he appoints may also exaggerate the danger to the general welfare. But the terms of the law are clear enough. The President is not to act unless the threatened or actual interruption of work imperils the national health or safety.

It is when we come to the third and fourth propositions that the present controversy over the Taft-Hartley Act becomes heated and widespread. The law is not impartial, some critics angrily protest. Others contend that it fails to exert sufficient pressure on the parties to reach an agreement and is, therefore, ineffectual.

The charge of partiality comes chiefly, but not exclusively, from union spokesmen. They argue that the use of the injunction is unfair because for 80 days it maintains the *status quo*, which the employer wants, and forbids change, which the union wants. Whereas the employer can continue to operate profitably during



the life of the injunction, his employees are obliged to work at wage rates they consider unjust.

The critics also take pot shots at the last-offer ballot provision. This favors the employers, too, they charge, since it is a device for weakening the union. It aims, they explain, at dividing the rank and file from the union leadership.

These objections are not without substance. Since the workers, by making demands on the employer for improved pay and working conditions, are normally the aggressor in collective bargaining, an injunction against a strike brings their attack to a halt. Regardless of the merits of the dispute, it safeguards the employer's position for a period of 80 days. But, this may be not so much an indication of the lawmaker's partiality as a disadvantage inherent in the very nature of labor-management relations. A government intent on preserving or restoring industrial peace must first move to prevent or stop aggression. Since the aggression, whether or not unjustly provoked, in most cases takes the form of a strike, the hand of government must first be raised against the union. Though this is a hardship for workers and a boon to their employer, a government would seem to have no alternative. Perhaps the law could offset any disadvantage to the union by stipulating that the terms of the final settlement be made retroactive to the beginning of the injunction.

As for the last-offer ballot, it is patently an invitation to workers to repudiate their leaders. One might add that this is not only unfair on the law's part, but also stupid, as our experience under Taft-Hartley has abundantly shown. (In last month's dock strike the longshoremen, supporting their leaders, voted by a 14-to-1 margin to reject the employers' last offer.) Like the original provision in the law for union-shop elections, the last-offer ballot has backfired on its proponents. Instead of disrupting the union, it has promoted its solidarity. It is instructive to recall that within two years of the passage of Taft-Hartley one of its co-authors, the late Senator Taft, recommended that the provision for a last-offer ballot be dropped.

EXERTS NO PRESSURE

The second objection to the Taft-Hartley procedure, that it does not exert sufficient pressure on the parties to settle, is widely held by experts in the field. They argue that if a government intervenes in an industrial dispute, it should keep the parties guessing as to the nature of its intervention. Taft-Hartley offers a cut-and-dried formula. Before the government acts, the employer and the union know exactly what to expect. They can estimate with a high degree of probability whether government intervention will aid their cause or hurt it. If one or the other party thinks it will gain by government intervention, the possibility of a settlement is rendered remote. The pressure to settle, which normally increases as the strike deadline approaches, is dissipated. A strike, followed by an injunction, becomes inevitable.

What the critics propose is that the government arm itself with a variety of weapons for handling crisis disputes. In addition to the injunction, one of these might

be fact-finding boards empowered to recommend a settlement. Another might be seizure of the struck plant. Or the government might rely on mediation, coupled with a Presidential appeal to continue operations in the public interest. The point is that if the parties were unable to foresee what form government intervention might take (and, therefore, could not estimate the possible consequences to them), they would remain under strong compulsion to reach an agreement. Advocates of this flexible approach also argue that, since no two emergency strikes are the same, it is unrealistic to suppose that any one formula will be equally applicable to all of them.

SUGGESTED IMPROVEMENTS

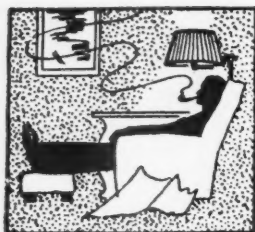
On February 11 Sen. Wayne Morse introduced a bill (S. 1177) incorporating this "choice-of-procedures" approach. It is substantially the same bill he proposed during the coal crisis of 1950, and which the Senate Committee on Labor and Public Welfare, after considerable study, recommended for passage in 1952. The weakness of this bill is more political than technical. The present Congress, like its immediate predecessors, seems in no mood to undertake drastic revisions of Taft-Hartley, and neither is the Administration.

If this estimate is sound, all one can hope for is that Congress might be willing to study one or two changes in the law on which there is widespread agreement. It might consider, for instance, giving fact-finding boards the power to make recommendations. This small change would not only add flexibility to the present rigid procedure, but would also help to mobilize public pressure behind a fair settlement. Should Congress agree to undertake this modest chore, it would be well advised to start with the bill which Sen. Irving Ives dropped in the hopper on February 14. In addition to doing a remodeling job on the Taft-Hartley fact-finding boards, this bill also abolishes the feckless and mischievous last-offer ballot.

It is a melancholy reflection that even during this perilous period of the cold war, employers and unions seem unwilling to spare democratic governments the embarrassment of dealing with disputes that imperil the national health and safety. It was a poor advertisement for our system of responsible freedom when an American President was obliged to threaten a military draft of striking rail workers, as happened right after World War II, and when a British Labor Prime Minister had to summon troops to man the strike-bound London docks.

Such body-blows to the democratic cause could be avoided if employers and unions would only steel themselves to accept voluntary arbitration. Though voluntary arbitration involves risks to both sides, the risks are scarcely greater than those inseparable from critical strikes and repeated government intervention. Some day an exasperated people may decide that unions and employers have too much power for the country's good. If that will be a sad day for the country, it will be a still sadder day for employers and unions. They might well think of that now, while time still remains.

Feature "X"



FR. MCCORRY, S.J., who for almost four years has brightened up AMERICA's pages with his weekly column "The Word," here puts his finger on a defect of our times. His newest book, *And Cleanse My Lips* (McMullen), is just off the press.

BURIED SOMEWHERE in the opulence of Chesterton's essays lies a remark which increasingly recurs to a certain troubled mind (my own, such as it is) in the various junctures of the contemporary world. Wise and wonderful Chesterton observed that little or no satire is being written in these latter days, for the simple reason that actuality has grown so fantastic and has itself become so ironic that it is impossible to satirize it.

It is as well that G. K. C. cannot in his very considerable mortal flesh read a narrative that appeared recently in the daily press, for the story might have disturbed even his giant good humor. In Montgomery, Alabama, the home of a Negro clergyman was bombed, not for the first time. A crowd of colored people gathered, and for some reason gave evidence of a certain anger. So two Negroes were arrested for disturbing the peace. In Birmingham, a white man friendly to Negroes was attacked by a white mob, leaped into his car and departed, amid a shower of stones, at 50 miles an hour. He was arrested and fined \$25 for reckless driving.

No wonder satire is dead. You cannot satirize the Mad Hatter. You cannot satirize the Red Queen. And God knows you cannot satirize the tormented black King.

If these grotesque events stood unique among the frantic doings of our day, one might treat them with the simple horror they deserve. But to horror and shock there must be added something else in the way of human reaction, something that is far more shocking than any shock; and that is suspicion. This particular antic of brazenly calling white black, of impudently treating the innocent as guilty, of callously penalizing a man when he has suffered brutal injustice—this bold flouting of all that is patently decent and obviously true is happening altogether too frequently for sane and serious men to be merely shocked by it.

THE BRAZEN LIE

Consider. The nation is deluged with pornographic literature, and therefore we are gravely warned of the awful perils of censorship. Paul Blanshard and POAU make a business of attacking the Catholic Church, and everyone begs Catholics to be more tolerant in their dealings with their non-Catholic neigh-

bors. Soviet Russia treacherously invades Hungary and massacres Hungarian men, women and children, while accusing them of treachery. The Holy Father fearlessly denounces the butchers of Hungary, and—irony beyond all fantasy!—Russia mutters that the Pope's message is not very Christian.

It stretches credulity far too far to suppose that all this howling lunacy is accidental, or even that it is quite so lunatic as it appears. I, for one, am now sadly convinced that a certain breath-taking and really devilish device of propaganda has, in our day, been with cold calculation brought to perfection. It is the shameless gambit of loudly blaming your victim for what you yourself are deliberately doing. The maneuver is connected with another observable phenomenon in the lives of modern men: the loss or destruction of moral shame.

There are a number of reasons why human beings may be induced to do what by any normal standard is morally right, even when such behavior runs counter, as it so often does, in this valley of tears, to their inclinations or self-interest. At best, a man does the decent thing out of love: love for the God in whom he believes, love of the fellow man who is radically another edition of himself, with identical needs and rights and feelings. A second motive for moral behavior is not nearly so noble, but sometimes, for a variety of reasons, is distinctly more effective; and that motive is fear.

LACK OF A SAVING FEAR

One notices in much contemporary writing and speaking a curious phenomenon which might best be described as fear of fear. It seems generally agreed that human fear, especially in the young, is degrading, and is totally unworthy of any tolerance or even recognition. So, with all proper deference and consideration, we urge our young people to do what is right; but we hurriedly assure them that if they act otherwise, they have nothing to fear. We encourage men to look forward to the joys of heaven; but it constitutes a notable indelicacy to suggest that if there exists an eternal heaven, there may also be an everlasting hell.

This attack upon fear as a respectable human motive is an interesting and provocative matter. It is mentioned here only in passing, and in a particular connection. Suffice it to say that fear is a motive to which the Lord Christ appealed firmly and without apology in all His public teaching.

A third reason for proper behavior under pressure is admittedly a variant of the second. It is what men have called *shame*.

No doubt it is possible for any of us to be too strongly influenced, in one direction or another, by the opinion of other people. Shame, however, is a far deeper thing than mere social embarrassment. Indeed, we might suggest that shame operates at its best and on its highest level when it is totally invisible, unwitting, unsuspected.

It is by no means an unworthy situation when a man stands rightly ashamed before other men. But far bet-

ter is it when I stand mortally ashamed before my God, whom I have insulted, outraged and revolted by my animal antics. In other words, the best shame is a function of *conscience*. And men will not long have a conscience, especially a true conscience, unless they have a religion which is a true religion.

As wiser heads have remarked before, in final analysis every problem turns out to be a religious problem, every controversy proves to be a religious controversy, there are no wars except religious wars. If I be not

forward and presumptuous, I would suggest to some people in our South that they look around; that they look around for God. Apparently there are those in Montgomery and elsewhere who are not particularly awed by the U. S. Supreme Court, and not especially concerned about public order, and quite indifferent to maiming and murder. They are unquestionably without love. Clearly, they have nothing to fear. Obviously, they are incapable of shame.

God help these people. No one else can.

Letter from Belgium

A. Deblaere

"WE HAVE NO VICES," says Goethe, "which cannot become virtues, and no virtues which cannot become vices." And the latter, he goes on, not without irony, "are apt to be the worst." These dubious virtues have contributed their full measure to what undoubtedly has been the most glorious revival of Catholic literature since the 17th century. For some time now, a rather sharp controversy has raged between Belgian literary magazines of the left and right (apparently everything in Belgium has to take on a political hue!) about the question: "Is 'free' literature superior or inferior to Catholic literature?" In the midst of the controversy a two-volume work, *Katholieke Literatuur in de XXe eeuw* (20th-Century Catholic Literature), has appeared, in which authorities of every Western country give a panoramic view of what has been achieved in Catholic literature in their languages.

The book does not offer any conclusions and the reader can draw them for himself if he wants to. The fact is, however, that after the literary value of Catholic writing reached its lowest level around the 'nineties (even to the point of non-existence) it grew during the first decades of the 20th century to play a leading part in most European countries. Such names as Claudel, Mauriac, Bernanos in France, Konrad Weiss and Gertrud von le Fort in Germany, Papini and his group in Italy, Sigrid Undset, Selma Lagerlöf and Jørgensen in Scandinavia, Waugh and Greene in England, tell us more about the possibilities and the intrinsic worth of Catholic literature than any literary treatise.

REV. A. DEBLAERE, S.J., who has doctorates from the University of Louvain in philology, archaeology and the history of art, is AMERICA's regular contributor of the "Letter from Belgium." The problem he broaches will be followed up next week in an article by Flannery O'Connor, author of *A Good Man Is Hard to Find*, a collection of short stories that won much critical acclaim when it was published last year.

Half a century ago, it might have been considered quite a feat for a Catholic writer even to be acknowledged as a citizen in the republic of letters; today he is admitted to be something of a patrician in the famous republic.

We might be tempted to see the Catholic literary revival as an episode in the universal fight between Christianity and paganism. The truth, however, is less romantic and far more disturbing. In nearly every country of Europe, Catholic writers had to struggle for recognition, not against the enmity of a paganized literary world—which was only too happy to hail a new masterpiece, from whatever direction it came—but against the narrow-mindedness of fellow Catholics, who were prone to consider every addiction to the *beaux arts* and literature a fatal commitment to some devilish snare.

This state of mind might be briefly illustrated for American readers by the following example: When Paul Vincent Carroll wrote his play *Shadow and Substance*, in which he dramatizes the life of some Irish priests, the play was prohibited by the religious authorities in many Irish towns as "an attack on the dignity of the priest." Some years afterwards the same play was acted at the Vatican, in the presence of Pope Pius XII, who remarked that "we need more Catholic plays of such quality." It has not been given to every author, of course, to hear the judgment of his small world so gloriously contradicted by the highest authority.

In Germany and in the Low Countries the struggle for a true Catholic literature too often involved personal tragedies. In fact, it may be that the northern temperament caused much bitterness and rancor, to which the Latin character would pay less heed. Mauriac, Bernanos or Papini, for example, though no less criticized than their colleagues of the north, never allowed their creativeness and their fidelity to their faith to be impaired by attacks from local puritanism.

In Germany, Carl Muth began at the very beginning of the century to stir German Catholics by his essays

and his Catholic review, *Hochland* (founded in 1903). He clearly stated the dilemma: either Catholics still have an answer to the problems of our times—and then they will have to think in the language of this time and try to understand its problems—or they can hold on to their traditional way of seeing and judging. In the latter event they will forsake their duty and confine themselves to a spiritual ghetto.

In the years preceding World War I, several young Catholic writers had to choose between continuing their theological studies and renouncing all participation in the struggle for a Catholic cultural revival. They were actually menaced with dismissal from seminaries, as no contact whatever was permitted with the endeavors of the *Hochland* group. Such eminent names as Peter Dörfler, Philipp Dessauer, Konrad Weiss and Enrica von Handel-Mazetti for quite a number of years sounded faintly heretical; but their courage and endurance finally forced the gates of narrow-mindedness and made possible the renaissance of German Catholic literature in such world-known figures as Lippert, Bernhart, Guardini, von le Fort, Langgässer and many others.

In the Netherlands—despite the united efforts of Italian-born Maria Viola and her husband, the great "causeur" De Klerk, who founded the review *Van*

Onzen Tijd (Of Our Time); of Theo Molkenboer; of Binnewiertz, who in the end could not stand the unchanging hostility of their Catholic milieu and died abroad, broken-hearted—we still lack great Catholic novelists, though we can boast some excellent essayists, such as Anton van Duinkerken. In the Netherlands, as well as in many parts of Flanders, there still seems to prevail a long-lived prejudice that books which are not good for high-school pupils cannot be good Catholic books.

The controversy which at this moment divides the Flemish literary world can be rightly understood only if we see it as the belated manifestation of this general European problem. Owing to an instinctive mistrust of literature in general and of adult literature in particular, we have seen two of our best Flemish novelists, Gerard Walschap and Marnix Gijsen, involved in petty tragedies, turn away in bitterness from their Catholic community. Too emotionally high-strung, they lacked the strength and the humor to judge criticism of their works at its exact value. It is a sad truth that, in every community which has lived on the defensive, clinging to its traditions far too long, there will always be found a certain number who think they defend eternal truth when they are only preserving existing forms.

A. DEBLAERE



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BOOKS

Yesterday's Split and Today's Challenge

A POPULAR HISTORY OF THE REFORMATION

By Philip Hughes. Hanover House. 343p. \$4

The author of *A Popular History of the Catholic Church*, the scholarly three-volume *The Reformation in England*, and three excellent volumes of an unfinished history of the Church, here presents what this reviewer believes to be the best-balanced story yet told of the Protestant Revolt and the accompanying Catholic Reform in the first half of the 16th century. Fr. Hughes has achieved a reputation among historians for sound scholarship and for the ability to reconstruct past happenings in such a way that all literate people can understand not only *what* happened but also *how* it happened.

The story is told chronologically—the truest but most difficult way for the historian to handle this or any other period of history. Historians usually tell the story of the Lutheran movement down to 1555, then pick up the story of Calvinism in Geneva and its spread to such places as Holland and Scotland, then tell of the English revolt, and finally describe the reform within the Catholic Church. Fr. Hughes, on the other hand, does a masterly job of interweaving the story of those who revolted from the Church and those who stayed within to reform it—which is, of course, the way it really happened.

A second feature of this book which makes it good history is its fulness in bringing into the story matters social, political, economic and psychological, as well as religious. Here the author strikes a good balance between those who ignore all but religious factors and those who treat doctrinal issues cavalierly to make the movement merely a political and social revolt from Rome. He shows, for example, that doctrinal questions were important to the early Protestants and doctrinal differences prevented any early reunion with Rome, but that the Protestant movement was permanently successful only where the rulers embraced the new faiths. The result is a rich history, full of revealing details which give perspective to the main developments but never obscure them.

A third good feature of *A Popular History of the Reformation* is its fair-

(Continued on p. 710)

FRONTIERS IN AMERICAN

CATHOLICISM: Essays on Ideology and Culture

By Walter J. Ong, S.J. Macmillan. 125p. \$2.50

It is scarcely possible, within the limits set for this review, to do justice to the originality of approach and the thoughtful content of the six essays in this little volume. Every serious student of Catholicism in this country will derive stimulation and insight from a careful reading of Father Ong's book. Four of the essays are reprints or revisions of previously published articles or lectures, while the last two appear here for the first time.

Anyone who undertakes to break with convention, to rethink the past of the Church in the United States in a new way, or to offer some novel approaches in an analysis of its present position, will almost inevitably encounter opposition. I would hazard the guess that Fr. Ong will not escape attention of this kind, and I might add, I hope he does not. He is quite capable of furnishing a reasoned and literate defense of his views, and the ensuing dialog—to use one of his favorite expressions—should prove most stimulating to all concerned.

What I found especially attractive was the author's insistence on the fact that the traditional way of looking at the American Church will not suffice for our day. In numbers, resources and organization, as he says, the Church has already attained its maturity. The time has now come for American Catholics to show a like maturity and self-criticism regarding the aspects of its life that pertain to the spirit and the mind.

The Church should be reinterpreted in terms of the civilization that characterizes the United States at this mid-point in the 20th century, not in terms of the post-Tridentine Catholicism that has set the pattern for so much of our thinking from colonial days to the present time.

In other words, Fr. Ong's awareness of the organizational maturity of the American Church prompts him to urge that we must analyze and interpret its position in the American milieu of 1957, and not rest content with the cultural postulates of the Catholic Reformation of the late 16th century, or even with

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I am not certain that I follow correctly Fr. Ong's discussion in his essay, "The Renaissance Myth and the American Catholic Mind," nor am I sure that I fully agree with what I do clearly understand either here or in other points of his book. But I am none the less grateful to him for having put forth these challenging ideas, and I suspect that there will be many readers—Catholic and non-Catholic alike—who will be moved to rethink their favorite premises and, perhaps, revise them in the light of Fr. Ong's theories. He is not, it should be said in fairness, a mere fanciful theorist, for though he is not a professional historian, he has a deep and intelligent sense of history which has enabled him to "philosophize," if I may be permitted that word, on American Catholic history in a way that merits respectful attention, even if it does not always compel assent.

In brief, this book is a "frontier" study in the sense of breaking new ground for rethinking the American Catholic past and the part that the Catholic community has played in making the Church in this country what it is today. It appears at an opportune moment, for the "frontier" is now being re-examined in a far broader sense than that used by Frederick Jackson Turner in his famous address before the American Historical Association at Chicago in 1893. No longer ago than Feb. 8 the *London Times Literary Supplement*, in its leading article, "At the Frontier," exhorted its English audience to show the proper reaction toward the theme of the frontier in American literature, a topic suggested by Howard Mumford Jones' new book, *The Frontier in American Fiction*.

The article in the *TLS* remarked: "As Americans lovingly and seriously study the traditions of our literature, so let us lovingly and seriously study theirs." *That advice might well be applied to the American reading public in regard to Fr. Ong's book*. He has provided rewarding material from which students may inaugurate a "new look" in two directions, viz., at our American Catholic past and at the present position of the Church in this country vis-à-vis the secular environment in which it has flourished.

Every American Catholic who is in earnest about the need for his coreligionists to manifest a grown-up attitude toward the intellectual problems of the American Church will, I believe, feel amply repaid if he will "lovingly and seriously study" this collection of brief

THEOLOGY FOR LAYMEN

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essays. One final word: with the exception of "Indiana" for "Notre Dame" (p. 59, n. 6), the proof-reading is well nigh perfect, though the volume deserved a better grade of paper.

JOHN TRACY ELLIS

No Man an Island?

THE FALL

By Albert Camus. Translated by Justin O'Brien. Knopf. 147p. \$3

The name of Albert Camus has not been readily associated with any Christian form of existentialism. Nor, perhaps, will it be for the present. But his latest novel, newly translated into English as *The Fall*, has critics predicting that he is taking a new departure in this direction.

The idea of a universal fall, long familiar to Christian thought, is the basic frame of this book, the theme through which Camus tries to make sense of the human predicament. Yet the puzzle is to know how close an analogy exists between his analysis and Christian original sin. There are several Christian symbols used to structure the book, but their meaning, on the surface at least, is still far from their counterparts in Christian theology.

This brief novel is a kind of Cartesian meditation in which Jean-Baptiste Clamence tells of his fall: once he had been universally esteemed as the perfect judge; now he babbles out his general confession to any tavern companion. But this confession strangely involves an accusation of universal human guilt of some radical sort. While Jean-Baptiste recognizes that the unanimous acclaim men accord him is utterly unwarranted, an insatiable egoism leads him to play along with the myth and build up his self-gratification.

But this and every other mask of pleasure fails him. He commits a truly symbolic theft, stealing the panel of "The Just Judges" from Van Eyck's "Adoration of the Lamb." When he eludes all detection he feels a need of becoming a judge-penitent, as he calls the rôle, confessing his guilt, but, as has been said, in such a way as to involve all men in an original fall.

This revelation is unique and, really, a remarkable *anagnorisis*, in that all along the truth was hidden from the blasé, omniscient existential introspection of Clamence himself. This may well be a profound symbol (and thus a key to what the book is all about) of what precisely non-Christian existentialism must learn about existence and the exis-

tential method. Till now it has been an inadequate judge of existence.

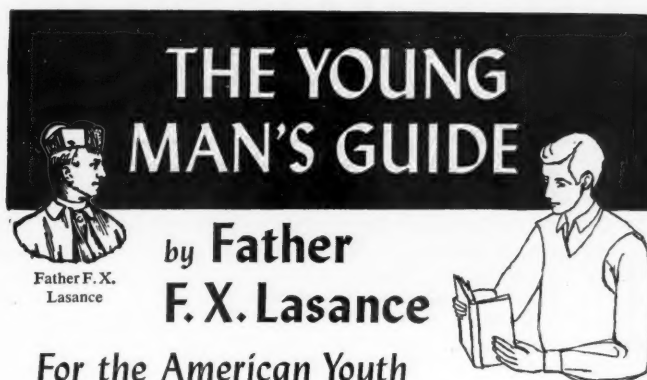
Mere essentialist philosophy and logical positivism are, indeed, blind alleys. But so is any existential philosophy which finds the community of things absurd. To exclude the universal and the traditional from the fact is to schematize as badly as rationalism did.

Possibly this is precisely what Camus wants the readers to infer. If so, the book achieves itself very subtly indeed, in manner and tone as well as in statement. For in this case the rather smug and by now trite parade of irony and paradox with which Clamence exposes the absurdity of his life becomes itself doubly revealing and significant. Is Camus saying that Christianity is much more than the caricature many have made it, a dead survival? Is it—in much the same way that history and tradition are much more than the ruins of caus-

ality, a job badly done—rather a part of the very pattern and texture of the existent present? Or again, if the real is a *community* of men reaching from the past and spreading out in the present, then *no* man is an island and Christ makes remarkable sense indeed.

But if this suggestion is actually fantastic, it then becomes a critique not of Clamence but of Camus himself and of any author who would tend to equate existence with the mere private experience of it or make the problem of evil an entirely new problem because privately experienced, or finally reduce Christ to an absurdity because He is not really experienced at all. Distance, whether esthetic, philosophic or religious, can alone make sense of the wearisome in existence. And personal though this distance may be, it still demands an involvement that is far from being private.

JOHN D. BOYD



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G Graduate School
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J Journalism

L Law
M Medicine
N Nursing
P Pharmacy
S Social Work
Sc Science

Sp Speech
Sy Seismology Station
Officers Training Corps
AROTC—Army
NROTC—Navy
AFOTC—Air Force

HUGHES

(Continued from p. 707)

mindedness. The author is a good historian who, following the advice of Leo XIII and Pius XII, seeks only to tell the truth about what happened. He writes neither apologetics nor apologies for the Church. He reveals the understanding historians should have of what motivated the persons he writes about, and admits to not knowing the answer to certain questions when the evidence is too slight to furnish answers. The great value of such a fair-minded account is that it cannot be ruled out of court as "another Catholic account" of the Protestant Revolt, for Fr. Hughes can substantiate his judgments with a wealth of facts and with interpretations on which few can disagree.

The fourth good feature is that the author has a facility for telling the story in such fashion as to make it understandable as an important scene in the human drama. The Council of Trent, for example, becomes an assembly of persons trying to solve complex problems; the mysteries of procedure, conflicting views and cross purposes dissolve in the light of Fr. Hughes' lucid explanations. Luther's rapid advance in religious life, again, is treated by the author so that the reader understands its bearing on Luther's personal development. Fr. Hughes also makes the complete story easier to understand by constant cross reference from one principal character to another—that Calvin was eight, for example, when Luther posted his theses and therefore grew up hearing him discussed; or that St. Ignatius Loyola received his vocation when Luther was at the Diet of Worms in 1521.

In doing such a book as this the author must decide what to omit as well as what to include. The decisions in this respect are generally judicious, but this reviewer believes that the English revolt gets too many pages, whereas Calvin and—even more—the radical forms of continental Protestantism are slighted, as is the role of revived or new religious orders in the Church in effecting real reform. But these are matters of judgment on which no two historians will agree in every instance. We also believe the average reader would benefit from occasional summaries in which the author spells out the significance of the developments he has been relating.

Even more than with his *Popular History of the Catholic Church*, with this latest work Fr. Hughes has rendered a valuable service to the company of professional historians in this country, for

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he has demonstrated that a scholar can communicate with ordinary men as well as with his fellow scholars, and that popular history-writing need not be bad or inaccurate writing. Such communication between professional scholars and a wide reading public is good both for the professionals and for the public. It is good to have a book that will interest those who can read good novels or AMERICA, a book moreover, that can be trusted to tell the story as accurately and as fairly as is humanly possible.

The Catholic Book Club indeed performs a valuable service in selecting this book for its March distribution.

THOMAS P. NEILL

THE CRACK IN THE PICTURE WINDOW

By John Keats. Houghton Mifflin. 194p. \$3

FOR THE LOVE OF MARTHA

By Majorie Winters. Messner. 191p. \$3

There is more similarity between these books than first seems apparent, even though the first deals with housing and the second with the adoption of a baby. Both are "gripes" against the world. Keats complains against the nothing-down, life-time-to-pay house on a slab in Rolling Knolls which he was forced to buy to please his wife. Winters rails at the cruelty and stupidity of adoption agencies. I liked John Keats. I am not too sure I care for Marjorie Winters, who lacked the courage to make her serious charges under her own name.

The Crack in the Picture Window is really an angry, brilliantly funny yet serious report about the housing developments that are blighting the landscape and souls of America's suburbs. Keats not only attacks the economics of what he calls suburban slums, but considers the community life created by crooked bankers and builders stultifying and unnatural. John and Mary Drone, his feature players, are certainly victims of the new housing rage. The point is well made that many young people are better off renting. Yet though the picture is overdrawn, the book is fascinating and entertaining.

Marjorie Winter's book is far from funny. Having had some experience with the difficulties of adoption and the arbitrary judgments made by social workers, I am not unfriendly to the suggestion that some reforms in procedure are long overdue. But the author's case is not a chapter-and-verse account of specific charges against named agencies which can be checked against records or answered by competent authorities. Rather, by use of the



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story-telling device she seeks to undermine the basic policy of our society towards adoption.

I do not know what religion Marjorie Winters has, but I interpret her book as a sly and sinister attack on the preference given to religious groups in determining the placement of children. And since we do not know from whence came adopted Martha, the reader is in no position to evaluate the methods or legality of the agency.

I would like to know the chapter and verse on opinions like these: "We soon learned the rude truth that there is nothing poetic or dedicated about adoption agencies. They are business establishments, or rather hyper-business establishments" (p. 38). . . . "In all our experiences connected with adoption, no one had put the happiness of the child first" (p. 96). Which agencies? I would like to know. So would the nuns of any Catholic foundling home.

GEORGE A. KELLY

MARTYRS IN CHINA

By Jean Monsterleet, S.J. Regnery 285p.
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When our older generations of today were the younger ones of yesterday, the word "martyr" had an ancient, almost obsolescent sound. Only some dedicated dreamer dared imagine that he might be called on to suffer or even die for the profession of his faith in some far-off corner of the world at the hands of uncivilized barbarians. Then came the Russian Revolution, with its doctrine that religion was the opium of the

people, to be crushed at any cost. The surge of martyrs' blood spilled out over the borders of Russia onto the surrounding countries she brought into her orbit, especially after 1945, when she was hypocritically proclaiming a new toleration of the practice of religion within her own frontiers.

In our own day this mighty stream of martyrs' blood has swelled to a torrent in the country that prides herself on being the central kingdom of the earth, the mother-land of civilization. In the acts of the martyrs of all times China now has won for herself an honored place. This present book writes part of that chapter, heroic pages that tell of unyielding loyalty to Rome when that meant imprisonment, torture and death. Heroic bishops of the pattern of Athanasius and Chrysostom stand up and proclaim the rights of God in the face of the tormentor, while priests and nuns make their heroic resistance a marvel even to their persecutors.

It is, however, the laity who wrote, and are still writing, the most glorious pages in China's persecutions and give us the very blueprint of heroism, as they stand firm in the face of every threat, organizing their Catholic Action Centers, developing the spirit of the Legion of Mary and going out not only to keep alive the faith, but to win others to it.

Overnight the Legion of Mary, which was formed in China only at the end of the '40's, became the most powerful single force for God, the most hated and feared name to the Communist persecutors. Once again the axiom of Christian history was demonstrated: the blood of martyrs became the seed of Christians. A few bowed to force, but in general even those who had been lax and routine in their spiritual life became fervent apostles. The Aurora University at Shanghai especially became a rallying point from which went forth bands of intrepid students who proved to be a leaven in the Catholic life throughout China and the strength behind the resistance.

This is indeed a glorious book, written simply but powerfully, often in the actual words spoken by the heroes in describing their sufferings, their hopes and their readiness for the final sacrifice. The present volume is a translation from the French work that appeared in 1953, and therefore it has not included some of the most glorious chapters of heroism in China, written in blood from that date to the present. But it is a good survey of the period it does cover, written by one who had an active part himself in the resistance



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and was finally expelled from China. The present reviewer counts it a great privilege and blessing to have known the author personally as well as some of the heroes he describes.

MAURICE F. MEYERS

RT. REV. MSGR. JOHN TRACY ELLIS, professor of history at the Catholic University of America, is author of *American Catholicism* (U. of Chicago Press, 1956) and of *American Catholics and the Intellectual Life* (The Heritage Foundation, 1956). He is also editor of *Documents of American Catholic History* (Bruce, 1957).

THOMAS P. NEILL is professor of history at St. Louis University.

REV. JOHN D. BOYD, S.J., is professor of English at Bellarmine College, Plattsburgh, N. Y.

REV. GEORGE A. KELLY received his Ph.D. in sociology from Catholic University, Washington, D. C., and has been a lecturer there since 1952. Fr. Kelly is presently director of the Family Life Bureau of the Archdiocese of New York.

REV. MAURICE F. MYERS, S.J., of the Russian Center at Fordham University, worked among the Russian émigré colony in Shanghai for eight years after his ordination to the priesthood there in 1941.

THE WORD

When he spoke thus, a woman in the multitude said to him aloud, Blessed is the womb that bore thee, the breast which thou hast sucked. And he answered, Shall we not say, Blessed are those who hear the word of God, and keep it? (Luke 11:27-28; Gospel for the Third Sunday of Lent).

The specific religious act of worship or adoration, which, by its nature and at peril of idolatry, can be made and paid only to God Himself, is rightly addressed to any part of the humanity of Christ—as, for example, to His wounded hands and feet. The reason is that the humanity of our Lord cannot in fact be separated from the divine Person of the Word of God, the Second

Person of the august, adorable Trinity. From this theological truth there follows the splendid consequence of Catholic devotion to the Sacred Heart of Jesus.

There is no need to deny that the cult (as it is properly termed) of the Sacred Heart can invite some particular risk of sheer sentimentality. The devotion, when unenlightened, has certainly produced an occasional turn of phrase, notably in a few really distressing hymns, which might occasion stirrings of uneasiness in orthodox minds and even a certain queasiness in normally sensitive stomachs. For this reason alone it becomes the business of the earnest Catholic to make his devotion to the Sacred Heart, not indeed arid, but accurate; not merely philosophical, but distinctly theological.

The true cult of the Heart of Christ involves three aspects or procedures or acts; adoration, consecration and reparation.

Worship or adoration is obviously not peculiar to devotion to the Sacred Heart. Every expression of faith in and reverence for Almighty God, such as devotion to the Trinity, to the Holy

Spirit, to the Eucharist, will demand and include worship in the exact sense. We only wish to observe here—and it is not easy to express, without appearance of prejudice or crankiness or even downright foolishness, these dogmatic nuances—that devotion to the Sacred Heart does contain that basic religious act which is necessarily absent from every devotion to saints, angels, the souls in purgatory and even our Lady herself. We do not worship saints or angels or our dear dead. We do not adore the Mother of God. But we do rightly and truly adore the Sacred Heart.

What is termed *consecration* would appear to be the most profound and subtle aspect of the Sacred Heart devotion. Surely we have all experienced a vague or even a sharp sense of discomfort as we have obediently recited various acts of consecration. "But what does this *mean*?" we find ourselves wondering as we speak the eloquent, elaborate sentences. The point is well taken; merely to repeat a formula is, in itself, so much mumbo-jumbo.

To consecrate is to dedicate. To dedicate is to devote, to set aside, within

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set terms, to a cause or use. Thus an act of consecration (and this is the point) resembles a contract; it really does involve definite consequences in the way of action and behavior. To consecrate one's family, or one's own self, to the Sacred Heart will surely dictate certain resultant deeds or avoidances, even to the degree of producing a regular pattern of life. Perhaps we all ought to read again, closely, and only to ourselves and the Sacred Heart, those solemn acts of consecration which we have been reciting with such cheerful and sincere inattention.

The final element in the cult of the Heart of Christ, reparation, is in every sense crucial. Let us go on to consider it in its own right.

VINCENT P. MCCORRY, S.J.

TELEVISION

On Sunday, March 31, there will be two television programs that, on the basis of advance information about them, should be of particular interest to viewers.

The first is a musical version of the *Cinderella* story, to be seen over the CBS network from 8 to 9:30 P.M. EST. It is promising for three reasons, which may be listed simply as Richard Rodgers, Oscar Hammerstein 2d and Julie Andrews.

The Rodgers-Hammerstein team has enriched the modern musical theatre with such works as *Oklahoma!*, *Carmelita*, *South Pacific* and *The King and I*. They have made occasional guest appearances together on TV; and Mr. Rodgers composed a memorable score for the televised story of the U. S. Navy's achievements in World War II, *Victory at Sea*. But *Cinderella* will mark the first time that Mr. Rodgers the composer and Mr. Hammerstein the librettist have joined to bring an original work to the TV screen.

Some of the songs that they have written for *Cinderella* are: "Mother and Daughter March," "In My Own Little Corner," "Ten Minutes Ago," "Do I Love You (Because You're Beautiful)?" "Waltz for a Ball" and "A Lovely Night." The titles indicate that Mr. Hammerstein's book has not departed radically from the original *Cinderella* legend.

The assignment of Miss Andrews to the title role is, perhaps, as logical a case of casting as the most exacting perfectionist could demand. Fortunate theatregoers who have seen her as Eliza

Doolittle in the Broadway musical *My Fair Lady* can testify that the young English actress and singer should, indeed, make a convincing Cinderella. Her role in *My Fair Lady* of the Cockney flower girl rescued from the slums has the same rags-to-riches quality as that of the fairy-tale drudge who won the love of the prince.

Miss Andrews has been seen on television in this country only in fleeting guest appearances. The big question would seem to be—have Rodgers and Hammerstein provided their talented star with suitable material? Both members of the writing team say that their *Cinderella*, far from being a production whipped up hastily for a one-time showing on TV, is an enterprise to which they have devoted loving care. This seems a reasonable assertion. They have an illustrious reputation to uphold and it will be tested before their largest single audience. Under the circumstances, it would be absurd for them to offer television anything inferior.

There are reasons, therefore, to have high hopes for *Cinderella*. It could be a major television event both for children and adults.

On the same day from 4 to 5 P.M. EST, also on CBS, the weekly series called "Odyssey" will present "The Kremlin."

According to representatives of "Odyssey," "the history and philosophy of the walled city" in the Soviet Union will be the theme of the program. In addition to selected film clips, old and new, "The Kremlin" will include an interview with Alexander F. Kerensky, who in 1917 was Premier of the short-lived second provisional government of Russia in the interval between the fall of the Czar and Lenin's October Revolution. Gov. Averell Harriman, of New York, in another interview, will discuss his experiences when he was U. S. Ambassador to Moscow, 1943-46.

Some viewers are hoping that in this telecast "Odyssey" will achieve an eminence that has eluded it since the first program of the series went on the air early this year. "Odyssey" is a public-affairs program presented in cooperation with leading museums in this country and abroad. Its admirable purpose is to study man's greatest adventures from prehistoric to modern times. The topics it has covered up to now have included comic strips, sunken treasure, Salem witchcraft and jazz.

In turning to the Kremlin—a fountainhead of modern intrigue and barbarism—"Odyssey" may have come upon a rich source of illuminating television material.

J. P. SHANLEY

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in the light! O lovely meadowlark throng,
In at the up-flung, wide-flung windows your strong
whistle of sun and spring-light the wind flings!
This room that lets upon half country, half town,
all edged and threaded through the meadow quiet,
is never quiet. Dozens of girls in rows
are not quiet today when they only sit and stare.
There is too much growing and going here: up and
down stone steps the sound of feet running; a riot
of cries and whistles in the field where wind blows.
Today I love everything that goes shouting, singing,
loving into the air! Sister Maris Stella

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FILMS

HEAVEN KNOWS, MR. ALLISON (20th Century-Fox) can undoubtedly lay claim to a certain uniqueness in subject matter. It concerns a nun (Deborah Kerr) and a marine corporal (Robert Mitchum), who find themselves, by the fortunes of World War II, the only inhabitants of a deserted South Pacific atoll.

Since Hollywood genuinely wishes not to offend any large group of filmmakers and employs the Production Code Administration with this end in view, it was a safe bet that the film would be at least negatively acceptable. There was no such assurance, however, that it would have any particular spiritual insight, or even that it would be interesting.

Actually, the picture achieves both interest and insight to a certain degree, though it falls well below the best work of John Huston, who directed and, with John Lee Mahin, wrote the screen play. The characterizations of the two principals are valid and quite vivid. (There is no supporting cast, aside from some bit-playing Japanese troops who occupy the island midway through the film, and some bit-playing marines who mount a typical Hollywood invasion for the finale.)

Sister Angela, deeply religious and unsophisticated, as was to be expected, also turns out to be unexpectedly level-headed and relaxed in the face of an unprecedented situation. And the influence she exerts on diamond-in-the-rough Corporal Allison is a beautiful, and quite believable, thing to behold.

In the last analysis, this off-beat duologue needs more depth and variety than it has been given to fill the Cinema-Scope screen adequately for an hour and three-quarters. The interpolated melodrama of the hero and heroine's various hairbreadth escapes from capture by the Japs is on a cruder level of dramatic invention and is not of much assistance. Nevertheless, the film's intentions are impeccable and its execution, including such details as Georges Auric's score and the color photography of Oswald Morris (*Moby Dick*), is frequently admirable.

[L of D: A-I]

THE TATTERED DRESS (Universal) casts Jeff Chandler in a role which used to be very popular with bravura actors some years ago: the successful criminal lawyer. The role is interesting and so also, to a certain extent, is the movie,

until it gets bogged down in a morass of incredible complications.

Having won acquittal of a murder charge for a millionaire playboy (Philip Reed) and his promiscuous wife (Elaine Stewart), who were certainly guilty of the crime, the defense counsel's problems are only beginning. He is accused (falsely) of bribing a witness, nearly convicted of the charge on perjured testimony and nearly shot by a vindictive and all-around villainous sheriff (Jack Carson) before his innocence is established.

This brush with the uncomfortable side of the law, however, appears to have an improving influence on the lawyer's character. He agrees to defend an indigent convict instead of concentrating on five-figure fees, and has a reconciliation with his long-suffering estranged wife (Jeanne Crain).

[L of D: A-II]

TEARS FOR SIMON (Republic) is an English film about the kidnapping of a small boy. Directed by former ace cameraman Guy Green and photographed in color, the film is very pretty and has a happy ending. Either its detective routine is inaccurate, however, or else it just seems unconvincing to those accustomed to American police methods. David Farrar is the Scotland Yard inspector, David Knight and Julia Amall, the distraught parents. [L of D: A-I]

MOIRA WALSH

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